

As a result of refraining from killing, on the other hand, one disdains the taking of life and tries to protect others from harm; as a result of refraining from stealing, one is very careful with not taking what has not been given; as a result of refraining from sexual misconduct, one is faithful and able to stay with the same partner, and so forth.

(I) *Causally concordant experiential results*

Tibetan: རྟོན་བ་རྒྱ་མཐུན་གྱི་འབྲས་བུ། - *Nyong-wa gyu thuen gyi dre-bu* (*Nyong-wa* = experience)

The causally concordant experiential result of the non-virtue of killing is having a short lifetime, that of stealing is lacking resources and living in poverty, while that of sexual misconduct is having an unreliable and unfaithful spouse, and so forth.

The causally concordant experiential result of the virtue of refraining from killing is having a healthy and long life, that of refraining from stealing is being prosperous and having sufficient resources, while that of refraining from sexual misconduct is having a reliable and faithful spouse, and so on.

3) Environmental results

Tibetan: དགལ་པོའི་འབྲས་བུ། [or] དབང་གི་འབྲས་བུ། - *Dag-po'i dre-bu* [or] *wang gi dre-bu* (*dag-po* =

environment/decisive condition/owner/lord, *wang* = power/might /control/lord)

The previous two types of results took the form of personal and inner experiences. The third type of result is concerned with the result that manifests as one's external, surrounding environment.

The environmental result of, for instance, killing is being born in a war-torn area, in an environment where it is difficult to find food, drink, and medicine, or where epidemics or other terminal illnesses prevail -- in short, being born in circumstances where most inhabitants die a premature death.

The environmental result of stealing is taking rebirth in a place that is poor and destitute with a harsh climate that lacks the basic necessities for a comfortable life. The environmental result of sexual misconduct is rebirth in a place that is unclean, scruffy and insanitary.

The environmental result of refraining from killing, on the other hand, is being born in a place where the food, climate, and other circumstances are conducive for living a long life; the environmental result of refraining from stealing is to be born in a place where one finds all the necessities to live a prosperous and comfortable life; the environmental result of refraining from sexual misconduct is to be born in a clean and tidy place, and so forth.

A presentation of different classifications of karma

1. Physical karma / karma of the body
2. Verbal karma / karma of the speech
3. Mental karma / karma of the mind

1. Physical karma / karma of the body

Tibetan: ལུས་གྱི་ལས། - *Lue kyi lae* (*Lue* = body, *kyi* = genitive, *lae* = action/karma)

Physical karma refers to volitional physical actions such as the three physical non virtues (of the ten non-virtues) -- killing, stealing, and sexual misconduct.

2. Verbal karma / karma of the speech

Tibetan: རག་གི་ལས། - *Ngag gi lae* (*Ngag* = speech)

Verbal karma constitutes volitional verbal actions such as the four verbal non-virtues -- lying, divisive speech, harsh speech, and senseless gossip.

3. Mental karma / karma of the mind

Tibetan: ཡི་རྟེན་གྱི་ལས། - *Yi kyi lae* (*yi* = mind)

Mental karma refers to the volitional mental actions such as the three mental non-virtues -- covetousness, ill-will, and wrong view.

Also there is:

1. Virtuous karma
2. Non-virtuous karma
3. Neutral karma

1. Virtuous karma

Tibetan: དགེ་བའི་ལས། - *Ge-wa'i lae* (*ge-wa* = virtue)

Virtuous karma refers to an action which arises from a positive motivation and results in pleasant experiences.

2. Non-virtuous karma

Tibetan: མི་དགེ་བའི་ལས། - *Mi ge-wa'i lae* (*mi* = non)

Non-virtuous karma refers to an action which arises from a negative motivation and results in negative experiences.

3. Neutral karma

Tibetan: བདེ་སྟོ་མས་གྱི་ལས། - *Dang-nyom kyi lae* (*dang-nyom* = neutral/equanimity)

Neutral karma refers to a neutral action which arises from a neutral motivation and results in neutral experiences.

There are two other ways of categorizing karma:

1. The category of projecting and completing karma
2. The category of karma that will definitely be experienced and that which will not necessarily be experienced

1. The category of projecting and completing karma

- a) Projecting/throwing karma
- b) Completing karma

a) Projecting/throwing karma

Tibetan: འཕེན་བྱེད་གྱི་ལས། - *Phen-che kyi lae* (*phen-che* = project/throw/propel)

Projecting or throwing karma is responsible for the kind of rebirth we take. It projects us in our future life by serving as the main cause that determines birth as a celestial being, a human being, or an animal, etc.

A projecting karma leaves a karmic imprint in our mental continuum which at the end of this life, or at the end of a future life, ripens and thus projects us in another birth in cyclic existence. This process is extensively explained during the presentation of the twelve links.

Virtuous projecting karma always causes rebirth in one of the higher realms (human, semi-celestial, and celestial realm) whereas *non-virtuous* projecting karma always causes rebirth in one of the lower realms (hell, preta, and animal realm).